1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

532 805 bolize the heavens and their color. This strip is girdled by the signs for stars, through which penetrate designs emblematic of the rays of the sun. Two immense Fire Serpents, symbolic of the Year and Time, circle the exterior to meet face to face at the base. Boring back through these forms to the significance behind them, we have a grandiose conception of the majesty of the universe.[11] (See Plate 52, top.)

349 532 In recent years, under the Presidential Palace in Mexico City, a monolith over a meter high was found, which represented a platform and a stair crowned at the top by a similar solar disk. Reliefs on the sides show Huitzilopochtli, God of War, and Tezcatlipoca, God of the Smoking Mirror, symbolizing the sacred war between night and day. Probably the Calendar Stone was set up in much the same manner, and it is tantalizing to think of the lost reliefs which explained and ornamented the great disk when it was in position.[12] (See Plate 52, bottom.)

532 805 782 The historical accounts record that the Calendar Stone was made in 1479 and the great eagle vase of Tizoc during his rule from 1481 to 1486. A trough, extending from the basin to the edge of the vase, has been explained as a drain for blood to run out. However, the design is not keyed to this drain, and the purpose of the basin is to burn hearts, not to receive blood. Therefore, the furrow was probably made by the Spaniards, who sought either to use the vase as a nether millstone or tried unsuccessfully to smash it as an example of idolatry.[13]

532 The dates of these two monuments indicate that this was the time when Aztec civilization burst into flower. It is a tribute to Aztec artists that, originally fettered by the more lowly tasks of handicraft, they could accept the tremendous

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drical drum and another the wooden tongues in the side of the two-toned *teponaztli*.

Farther up the street the priests seemed to increase in number. More individuals wore the trappings of high office, such as nodding panaches of quetzal plumes and cloaks, the designs of which were worked in feathers like the personal insignia on their circular shields. Evidently the visitor was near the center of the town, and presently the causeway ended in a great open square, where the temples rose above the majestic planes of their pyramidal foundations. In the hard bright light of early afternoon, heat waves joined the smoke of incense in rendering indistinct and unearthly the outlines of the temples.

The short black shadows suggested unspeakable things. Was it imagination or reality, that sickening smell of a filthy butcher shop, that hung in the air in revolting contrast to the immaculate pavement of the temple courtyard? Imagination is too personal and egocentric a sensation for an Indian community, and the great block of the skull rack gave an answer only too firmly founded on fact. Thousands of skulls, threaded on poles, were piled up in orderly symmetry, and the black cavities of their orbits and nasal apertures suggested the marks on infernal dice. Undisturbed by this monument to human sacrifice, a few young men were practicing in a ball court near by. They thrust at a solid rubber ball with agile hips and elbows, in an effort to drive it through two rings set transversely to the walls in the length of the court.

A circular stone placed a short distance away was the scene of a most cruel game. Here, on certain ceremonial days, a tethered captive was forced to defend himself with a wooden club against the onslaught of an adversary whose weapon

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174 was set with razor-sharp obsidian blades. Usually he was
796 killed in the most honorable of deaths, that of sacrificial vic-
349 tim to the Sun God, Tonatiuh, but sometimes he would resist so successfully that he gained a pardon. Other disk-shaped stones were placed about the plaza. One, thirteen feet in diameter, was set vertically on a special platform. Carved with a consummate mastery of design, it represented the symbolic history of the world. Another disk, set flat, was hollowed in the center, so that hearts wrung from war captives might be burned to nourish the great gods. This was carved on its surface and edge to commemorate the many conquests of War Chief Tizoc, who was shown dressed as a god, with his captives before him.

174 In another part of the plaza a sacrifice was to be made.
782 Before a small temple dedicated to one of the myriad Aztec gods a group was gathered, some in the gay panoply of merchants and others wearing the sinister black of the priesthood. A tightly pinioned slave stood in their midst and looked unseeingly before him, resignation, not fear, on his face. The priests rushed him up the steep steps of the temple, followed by the merchants at a more leisurely pace. Two priests seized the slave by either arm, forcing him backward, while two others pulled his legs from under him until his body curved, belly upward, over the altar. A fifth priest plowed his flint knife in a long sweep from the breastbone to the base of the stomach and, reaching into the aperture, with a dexterous twist tore out the heart. This he burned, while it was still throbbing, in a carved stone vase, while the merchants, swinging long ladles of smoking incense, chanted their thanks for a safe and profitable excursion into the hot country. (See Plate 60.)

726 balls. Thereupon they shot iron bolts; but only one was pierced, in the forehead, wherefore he then died. Castañeda was the one who shot the arrow. And the chieftains moved in against him and they drove [the Spaniards] into the water, stoning them. And Castañeda there would have perished, but he clung to the boat and thus they carried him to Xocotitlan.

[349] And one boat lay at Tetenantepotzco, where the walls curve.[7] And another boat lay there at Totecco,[8] where the road goes direct to Tepetzinco.[9] [491] It only lay on guard in the water, and at nightfall they took it [away].

And some days thereafter the Spaniards once again resolved [to war upon] us.[10] Then they came, [443 317] and chose the Quauecatitlan[11] road which led direct to the salt market. But there on the Quauecatitlan road, they could not spread out. So all those of Tlaxcalla, Acolhuacan, and Chalco thereupon filled in the canals.[12] And on the road where they could not spread out, they cast adobes and roof beams; door lintels, pillars, and round logs were set in; they threw bundles of reeds into the water. And when it was filled in, then the Spaniards, disposed [in battle order], very slowly proceeded: a cotton banner led them; they went blowing trumpets and beating drums. And behind them went in position all the Tlaxcallans, and indeed all those of [other allied] [533] cities. Those of Tlaxcalla became very brave; they shook their heads, beat their chests, and sang. The Mexicans also sang. There was chanting on both sides. They intoned whatsoever they remembered. Thus they were able to animate themselves.

And as they reached Tlalhuacan,[13] all the chieftains were crouched; they stretched themselves out very flat, and were well hidden. They hid their

çe ce inmjnoc izquac, njmac ic momjqujli: ichcaul in valtemj in castañeda. Auh in tlacaoã itech ietiquitzque, atlan quinaecmjtique, quintetepachoque: auh vncã mjquitzquja in castañeda: auh ça acaltitech pilcatia injc quivicaque xocotitlan.

Auh centetl acalli onoca tetenantepotzco, vncã in colivi tetenamjtl: auh in oc centetl acalli vmpa onoca in totecco: in jpan vtli tlamelaoa Tepetzinco, çan tlatlapixtoca in atlan. Auh in ie ica quivica.

Auh iquenquilhuiioc ie no ceppa techcentlatalhuj in Españoles: nec vitze, ie quioalhuitlique in quauecatitlan vtli, in callaeclauhticac iztanamacoian. Auh in vncan in quauecatitlan in vtli ca moiauhque. Auh in jxquich tlaxcaltecatl, in aculhuacatl, in chalcatl: njmac ie ic catzupa in acalutli: yoan in oca moiauhque vtli: contlaça in zamjtl, yoan in calquavitl, in tecoc in tlainquatl in tlaquetzalli, in quãmjmjlli, in acatl quicuitlalpia in contepeoa atlan. Auh in jquac in omotzop nec valmotema in Españoles, cenca ivian in iativitze, quinjacana in quachpanjtl, tlapitzivitze, tlatzocontivitze. Auh injcatinpa onotivitze in ie ixquich tlaxcaltecatl, yoan in ie ixquich altepeoa, cenca muchicava moquaquacuecuechoa, mecltzotzona in tlaxcalteca, cujca, no cujca in mexica necoccampa cujco, queoa in çaço tlein quijnamjquj, ic mellaquaoa muchioa.

Auh in oacico tlalhuacan in tlacaoã vel nepacholo, vel mopachoa vel netlatilo, quitectzontlalaia, quichijtoque in quemman teevitilor, in quenman quj-

7. Corresponding Spanish text: *"cerca de aquella yglesia que se llama cabra hueca."* Cano (*op. cit.*) places it in la Garita de Peralvillo, *barrio* of Tolpetlacalco.

8. *"Cerca de la Cruz, pueblo Atzacualco."* — Cano, *op. cit.*

9. El Pedrón de los Baños — east of the corner of Tenochtitlan, in the lake. However, Bancroft and Barlow, *op. cit.*, p. 44 and map, locate it as a hill in the southeastern part of Tlatilolco.

10. Corresponding Spanish text: *"determinaron entrar á los españoles de darnos guerra por ella."*

11. Quauhtecatitlan *acequiado* — *"calle que iba derecho de Nuestra de Mercedes al Mercado de la Sal. . . . prolongaba hasta encontrarse el Albarradón y probablemente correspondía con la Calzada de Nuestra, Mercado, Almacenes, Carnical y Ribera."* — Cano, *op. cit.* Bancroft and Barlow, *op. cit.*, show it in their map as in the northeast part of the city.

12. In Ramusio, *loc. cit.*, the version is somewhat different from what appears in either the Spanish or Nahuatl text of the Florentine Codex: *"por causa de los españoles que los indios habian muerto en su prouincia, tornaron á preparar guerra de nuouo, haciendo primeramente saber que la guerra no habia de cesar hasta que ninguno de nuestros de ese hermanos los españoles, y no quedase hombre dellos que no matasen en esta manera: de ahí adelante acostumbraron á cegar todas las acequias y entradas de aguas por donde pudiesen entrar los suyos donde los hergantines no podian entrar, y así acostumbraron á derrocar casas, y allanar todas las acequias."*

13. Corresponding Spanish text: *"en barrio que se llama Tlilmanco que es agora cinco calles"* (San Martín).